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Person to health or the protection of crops against hail. But it is evident that Constantine and his bishops were far more apprehensive of evil from the inchaining of the Devil than expectant of good from the favour of the ministers of grace. They were terrified of the one: they indulged but a pious hope of the other. Nor was the Emperor successful in stamping out the private thaumaturgist. Human nature was too strong for him. *Sicut perpetuo divinam curiositatem* ordered one of his successors in 358. But the curiosity to divine the future continued to defy both civil and ecclesiastical law.

A much bolder act, however, than the closing of a few temples on the score of public decency or the forbidding of private divination was the edict of 325, in which Constantine ordered the abolition of the gladiatorial shows. "Such blood-stained spectacles," he said, "in the midst of civil peace and domestic quiet are repugnant to our taste." He ordained, therefore, that in future all criminals who were usually condemned to be gladiators should be sent to work in the mines, that they might expiate their offences without shedding of blood. But it was one thing to issue an edict and another to enforce it. Whether Constantine insisted on the observance of this particular edict, we cannot say, but his successors certainly did not, for the gladiatorial spectacles at Rome were in full swing in the days of Symmachus, who ransacked the world for good swordsmen and strange animals. The "*cruenta spectacula*" as Constantine called them, were not finally abolished until the reign of Honorius.